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SEVEN YEARS IN SLAVERY TO ROME

Catherine Egan Tells of Life in Omaha N. O. C. S.—Slavery Practiced by Opponents of Inspection Bills—Identity Hidden and Hope Lost Within Ten Miles of Home—Affidavits Reveal Cruelty to Girls—Is This Religion?

WHEN we urge the necessity of an inspection law in every state which will open the prison doors of Rome to the world, we are not up to the neck in the same old story of mere opposition of the conditions existing in convents, Houses of the Good Shepherd and other Roman institutions, but upon facts authenticated and of record which are sufficiently damaging to warrant radical and rapid action. That slavery is practiced, that prisons are maintained and cruelties inflicted by the papal power is beyond question. We are beginning to realize the long reach of the Roman arm and to realize that it is extended not only to subvert and suppress opposition but to snatch young girls from the paths of light and freedom into a shadow and an oppression that holds them till the sands of life have ceased to run. That few escape when once within the grasp, but proves the efficacy of Rome's skill to bind, her power to hide her slaves from public view. Through centuries the master minds of the papal power have been schooled in treachery and intrigue, and to the safeguarding of the faith of the Pope, but for the gain of gold and power.

A concrete example of Rome's cruelty and base use of her power to hide her doings from those who should know is found in the case of Catherine Egan of South Omaha, Neb., who was released from a House of the Good Shepherd in that city by her father after seven years of slavery. In a fit of anger Catherine Egan left home and went to the House of the Good Shepherd in Omaha where she arranged to stay for six months. She had always believed the place was a refuge for homeless girls who wished to find shelter for a time. She had believed that it was a religious institution. Long before her release was secured her opinion concerning the place underwent a change, and she learned by experience that the place was not a refuge but a prison—a place of slavery from which escape was in truth almost an impossibility.

In her six months of voluntary servitude she was spent in long hours of labor in the laundry, behind iron bars and within a wall eighteen feet high. At the end of the six months Catherine thought she could leave as she came—of her own free will. She thought she would be free in fact a prisoner, convicted of no crime and in no public prison, yet utterly at the mercy of her self appointed keepers for such a period of time as they might elect. Read the following affidavits made by Catherine Egan and her father, James Egan, and ask yourself if it is a charitable institution; ask yourself if it is any of the odor of sanctity about it; if it is a safe thing to permit in a free and enlightened community; if it needs inspection:

State of Nebraska,
County of Douglas—
I, James Egan, of lawful age, being first duly sworn, on oath depose and say that my daughter, Catherine Egan, disappeared from home about seven months ago, and was taken to a place called the House of the Good Shepherd in Omaha. I was born and raised a Catholic, and I was very religious. I spent money hiring detectives and had given her up for lost. When I learned that she was in the House of the Good Shepherd I went to see her. When I demanded Catherine she told me to prove to them that I was her father. I was a prisoner, and they let me go without any further trouble. If that is religion I know no more of it from that day on. I quit for good.

Subscribed in my presence and sworn to before me this 25th day of November, 1914.
Erwin Davis, Notary Public.
My commission expires September 25, 1920.

State of Nebraska,
County of Douglas—
I, Catherine Egan, being first duly sworn, on oath depose and say that I am now eighteen years of age; that when I was fifteen years of age I voluntarily went to the House of the Good Shepherd in Omaha, Nebraska, located at Thirtieth and Jones streets. I had some trouble at home and left without telling anybody where I was going. The Sister Superior to charge I added to stay six months, to which she agreed. I was assigned to the laundry and put to work. Afterward I was in charge of a department and helped to get out special washes for some of Omaha's prominent citizens. We did the laundry for the House of the Good Shepherd, the Millard Hotel and other small hotels and houses. The Field Club was also a good customer. We also did the laundry for the Omaha Club and the Y. M. C. A., but do not get it now.

The laundry is equipped with the latest up-to-date electric machinery and the girls and boys there were about two hundred and forty. When I left there five months ago, were about a dozen as early as 1909, and I worked as late as 8:00 in the evening. We were asked to pray for more work—instead we were asked to pray for more work. On Sundays we had to clean the machinery, so it would be ready early Monday morning. Sunday is the only time we have to clean and oil the machinery, and we have all the week, and have no time to stop. When a holiday comes it means a change to us girls. We generally work to 12 o'clock, and once in a while we are given ice cream.

When my six months was up I asked the Mother Superior to let me go, and she said I had written to my father in South Omaha, telling him where I was, but did not get any answer. Now I know he did not get my letter, which was addressed to my home. My sister, who was with me, told me that she had destroyed the letters, as I agreed to stay only six months, and signed no paper for any time. I was very sad, and the Mother Superior kept me against my wishes. In vain I protested; begged that my father should be notified of my whereabouts, but all in vain. I was a prisoner, and was compelled to work until I knew not how long until death came. The coming of new girls and whether I knew them or not was a matter of my attention. Some were brought here by the police, and some were sent here by Police Matron. All of them were sent here by the police, but never got out unless their relatives knew they were here and call and take them away. The girls are so closely confined that they become wild, fighting and scuffling, serving to change the course of the day. When a sister attempts to interfere, she is beaten and the girls are so strong enough to lick the disturber. One girl asked to get out, and she had a fight. She managed to get out, and she was a winner, and the next day detectives came and took her away. If a girl did not believe the way the Mother Superior treated her, she would be a slave. I was named Sister Catherine—all the girls' names are changed when they enter, and they are given names that are not their own. I was told that other girls' real names, or how they got there. Whenever the sisters learn that a girl was here, they tell her name, and a visitor is shown through the house. Sometimes we were hidden in the bath rooms until the visitors were gone, and then they were taken to work. During lunch we were told to hurry up so the work could be finished, and it was the M. E. Smith Company, quilts for Haven Brothers, and did other work for smaller places.

The visitors are few, and occasionally we see the bishop pass through. One woman died of consumption and we learned that the corpses of all who die here are sent to the Christian Medical College. I sometimes wondered if I would be my last resting place. So the girls passed me by one until I counted that it was six years that I was held

F. B. Jordan, writer of the Free Speech, Minneapolis, with strenuous opposition when he attempted to speak in Northfield, Minn., March 19, being barred out of the opera house which had been loaned for the occasion. When an attempt was made to secure entrance the hall was thrown in darkness by removing the lights and Jordan was threatened with arrest. The meeting was adjourned until the following day when the same opposition was operative and Jordan was forced to speak from the steps of the opera house. One thousand people heard the address in spite of orders from the police to cease speaking. Jordan was invited to speak from the porch of the residence of R. B. Miller on Sunday afternoon and two thousand people stood in a snow and sleet for two hours while Jordan delivered his message. Much interest and excitement was aroused and the people were given a demonstration of the effectiveness of Roman influence to hinder the efforts of Americans to use their constitutional rights. Jordan speaks in Sumner, Iowa, March 29, 30 and 31, and in Denver, Iowa, April 2, 3, and 4.

Judge Wade In Wrong
We recently mentioned the appointment of Martin J. Wade, of Iowa City, Iowa, as Federal Judge in the Southern District. Now it seems that some of his business relations have been rather shady and it is too bad that he is a Catholic and a Knight of Columbus—a fourth degree Knight, too. He is mentioned in rather a questionable light in connection with a Canadian tourist scheme which has developed into a fiasco, resulting in the arrest of the promoter. Wade is said to have been cognizant of the nature and condition of the concern as its attorney and the fact that the Transcontinental Tourist Company, Ltd., is declared to be a gigantic swindle throws somewhat of a shadow of suspicion over the name of Wade.

Wade was appointed to the judgeship over a formal written protest against the confirmation at a time when he was supposed to be acting as attorney for a concern which is apparently a systematic swindle. This is the timber the knightly knights are boosting into prominence and into public office. These are the kind of men who are in the hands of the law when they extend their franking privilege to include the K. C. propaganda.

Had Wade's connection with the Canadian swindle been made public before his appointment, it is probable that the honor would not have been extended to him, but that fact does not atone for the carelessness of those who make appointments. If a man is sufficiently prominent to be mentioned for such an office he is sufficiently prominent to be known in his relations with a concern under suspicion, and his appointment was an error closely akin to crime. A man of that caliber has no business on the federal bench.

Harper's Has Offended
The frantic fanatic, collectively styled the "Catholic Truth Society," of Pittsburg, have placed their stamp of disapproval upon Harper's Weekly, and the way the papist press goes after that publication is a caution to every publisher who feels the least impulse to criticize or possibly offend the fevered feelings of the pope's subjects.

We always imagined, that Harper's was something of a model in the way of modest propriety, with more than the average desire to please the papist; but the Western Catholic, of March 5, accuses the offender of beginning a campaign of filth and bigotry, of printing things that outrage virtue and morality, and of using an article that is disgraceful and immoral.

If that sort of thing goes on, the poor little "polecat" of the York hills will seem to feel lonesome in the possession of all the uncomplimentary terms. In their excitement the pope's literary servants are passing their venom with remarkable impartiality.

W. H. Boles, who is known to the anti-Catholic campaigners as a forceful speaker, will hold a series of six debates with E. A. Cantrell on the subject, "Is Protestant Clericalism as Great a Menace to Free Institutions as the Clericalism of the Roman Catholic Church?" The first three debates will be held in St. Paul, Minn., April 6, 7 and 8, and the others in Minneapolis, April 9, 10 and 11, at the Armory Coliseum where an audience of eight or ten thousand people can be accommodated. These discussions will be historical and of vital interest to every advocate of free speech.

The framers of the Constitution set a large barrier in the way of Rome, and her efforts to gain control are meeting an intelligent opposition.

Rome is against free speech, free press, free schools and freedom.

Are You Anglo Saxon?
You will want to read "The Story of Anglo Saxon Institutions," by the Hon. Sidney C. Tapp. The MENACE has purchased all of these books remaining in print, and we only have 150 copies left. The edition was made to sell at \$1.50 per copy. While they last they will be sent for \$1.00 each, postpaid. Order from THE MENACE, Aurora, Mo.

HOW TOLERANT IS THE CATHOLIC CHURCH?

THE Catholic church claims to be the original and only exponent of religious tolerance. They have written and widely circulated a pamphlet to prove that they were the first to practice religious toleration in America. Let us see about this. Truth, the organ of the International Catholic Truth Society, contains on page 31 of its December, 1914, number, an article which reads as follows:

CATHOLICS AND THE Y. M. C. A.
In a forcible pastoral dealing with the matter of societies in all their bearing upon Catholic life, the Rev. Timothy Corbett, Bishop of Crookston, makes this strong and timely statement on a subject of ever-recurring interest: "The Young Men's Christian Association is a Protestant organization, in which Catholics are admitted only as associate members. They have no voice in the management of its affairs and are not eligible to office. Catholics are only tolerated, but their money is welcome. Y. M. C. A. is essentially a Protestant institution, with the secret purpose of proselytizing. Its anti-Catholic spirit appears new and then in the lectures, bubbling over with calumnies and lies, delivered in its halls and under its auspices. Catholic young men should not suffer themselves, therefore, to be duped by an organization, for the sake of bodily advantage, a position or social standing. Catholics are not to be proselytized by the Y. M. C. A. of nearly twenty centuries. They belong to the grandest organization the world ever witnessed. How far, then, is it beneath the dignity of a Catholic to forget the tradition of his Church, to disregard the precious jewel of Faith, unflinchingly held by the blood of his forefathers amidst the worst of persecutions, and to trample under foot all sense of honor by becoming a secondary member of that Protestant organization called the Y. M. C. A."

No young man with honest Catholic blood flowing in his veins will suffer the indignity of becoming an inferior member of any organization. THE CHURCH CAN NOT COMPROMISE WITH ERROR. CATHOLICITY IS ESSENTIALLY INTOLERANT, AS TRUTH IS INTOLERANT. THE WATER OF GOD'S MESSAGE TO MANKIND, SILENTLY ACCOMMODATE HERSELF TO THE CHANGING MODES OF HUMAN THOUGHT TO PLEASE A FICKLE AND CORRUPT WORLD. Her mission is to correct error when at variance with the doctrine of Christ. No Catholic, to my knowledge, ever became a permanent member of the Y. M. C. A. without growing lukewarm in his faith, and finally descending so low as to abandon the only and true Church of his forefathers. Catholics who join that sect organization soon imagine that one religion is as good as another, and that the Y. M. C. A. is the best of all. They do not imagine it. They see it. What does the Catholic church offer them? They can go into a dark church and say their beads, or they can avail

themselves of such training, instruction and social recreation as is offered by the saloons, poolrooms, etc., which are kept by their "brethren in the true faith." The Y. M. C. A. offers them well-stocked reading rooms, night school classes, the best lectures, carefully directed gymnasium work, shower baths, etc. If this contrast does not convince a young man "one religion is as good as another" and that the Y. M. C. A. is the best of all, the Catholic church is welcome to him. He is too stupid for any other aggregation of human beings outside of asylums for the feeble minded and insane. Therefore, if the Catholic church is to remain on the backs of her victims the young men must be kept away from the Y. M. C. A.

To anyone who has the faintest conception of the tremendous influence for clean living and self-improvement wielded by the Y. M. C. A., no more conclusive evidence need be disclosed of the essential unfitness of the Roman Catholic church to exercise the slightest influence, political or otherwise, on American affairs and the environment in which future American citizens are to be trained.

There is a very evident tone of regret in some of the Catholic editorial pages that the attempt to muzzle the press was ever made. The regret is all on the Catholic side, however, as the attempt put the paper before the public in a more open light. The intent and purpose to rule or ruin is recognized more fully now by many who had doubted the reflections made upon the Catholic activities and the campaign for the preservation of our institutions and constitutional rights can be carried on with a better conception of conditions. The attempt to intimidate was not without fruit, but the fruit failed to fall in the Roman camp.

Workers' Notes
All men who are desirous of joining the Knights of Luther in and about Oxford, Indiana, are requested to write Lock Box 165 that city and they will be sent acquainted with the requirements.

Residents of New York City, desiring to affiliate with absolutely no cost, to the Knights of Luther, communicate immediately with A. C. S. Room 1429, 46 W. 24th St., New York, City.

The Martin Luther Protestant Gospel Convention, which is being conducted by Dr. J. H. King, in the east and north under the auspices of Protestant Bible Societies and churches, will close with the seventh convention, which will be held in Omaha, Nebraska, on the 11th of April to the 18th. Mr. King was a Roman Catholic for 25 years.

Billy Parker, co-worker of the late William Black, has just completed a book, "THE LAST TRIP AND MARTYRDOM OF WILLIAM BLACK," which can be obtained by sending 25c to Mr. Parker, 27 Pleasant St., New York, City. This book should be in the libraries of each church and every home. It is a story of the killing of a good man.

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